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The Church, which had so often laid hindrances in the way of the central authority, then came forward and helped the State to raise the means. Out of the necessities of the Holy Land, which united in sympathy all that was called Christian, modern tax legislation arose.

Professor Cartellieri shows that the union of France and England in the crusade was but a brief and imperfectly realized interlude in the rivalry of the Plantagenet and Capetian houses. He makes evident the difficult position of Philip during the trying winter in Sicily and the siege of Acre in the face of the better equipment, more extensive means, and overbearing conduct of Richard I., and vindicates for the French king a high degree of political wisdom in a situation fraught with the gravest dangers. In Professor Cartellieri, Philip has a warm and on the whole successful defender. Even his abandonment of the crusade is fully justified in the view of the biographer (p. 261):

He had the welfare of France singly and alone in view, and therefore his act, which wounded the religious feelings of his contemporaries, deserves high recognition from the point of view of the French monarchy. But from the point of view of the crusade even it deserves no blame, since, though highly disagreeable, it was the consequence and not by any means the cause of an untenable situation. What deserves the sharpest blame is the perpetual discord and selfishness of occidental as well as of oriental Christians. Herein lay an insuperable hindrance to the restoration of sound conditions in Palestine. But if it is asked, who sowed the discord, the chief responsibility falls on Richard.

Whether Philip deserves this degree of clearance from blame for the failure of an undertaking of such magnitude and public interest or not, Professor Cartellieri has made an effective presentation in his behalf. The volume with its ample bibliography and appendixes well sustains the promise that, if its author's intention is carried out, we shall have an adequate biography of one of the most interesting and significant of medieval sovereigns.

WILLISTON WALKER.

A History of the Inquisition of Spain. By HENRY CHARLES LEA, LL.D. In four volumes. Volume II. (New York: The Macmillan Company; London: Macmillan and Company. 1906. Pp. xi, 608.)

THE second volume of Mr. Lea's great work on the Spanish Inquisition deals with its jurisdiction, its organization, its revenues, and its procedure. Its jurisdiction was limited to heresy; but heresy, as Mr. Lea shows, was a comprehensive term. It included all lapses into Judaism or Mohammedism; for all but christianized Jews and Moors had been driven from Spain, and, once baptized, all apostasy was heresy. It included, for reasons known only to the Inquisition, all seduction of penitents by their confessors. It included not only all conscious variance from the prescribed religion, but all accidental and unconscious

as well. This was "material" heresy, voluntary and pertinacious error being "formal" heresy. But formal heresy comprised not only "external", which is manifested by word or act in private or in public, but "internal", which is secretly entertained and never manifested at all. Not all, however, were ready to admit its exclusive jurisdiction as to heresy, and Mr. Lea illustrates at much length its controversies with the regular orders, with the bishops, and with the papal see, pausing for a chapter to tell of the "edict of faith", by which every Spaniard was urged and equipped to become an informer. "No more ingenious device", thinks Mr. Lea, "has been invented to subjugate a whole population, to paralyze its intellect and to reduce it to blind obedience."

Under the organization of the Inquisition he treats not only its salaried officers—the Inquisitor-general and the Supreme Tribunal at its head and the permanent members of its local tribunals—but the vast army of unsalaried officials, into whose ranks by pride or perquisite was tempted nearly all the talent and energy of Spain: the *calificadores*, or censors, whose unpaid functions enlisted and burdened all orthodox scholarship, the honorary consultors, the well-feed commissioners, the host of officious familiars. A chapter deals with the peculiarly Spanish notion of *limpieza*, or purity of blood, which made it infamy to be descended, no matter in how slight degree, from Jew, Moor, or heretic, and which, by thus making the Inquisition the custodian of the national vanity, put at its mercy the purse and the self-respect of every Spaniard.

A sordid side of the Inquisition's story is that laid bare by the commercial experience and insight of Mr. Lea in his chapters on its resources. Studying with him the confiscations and fines by which Spanish royalty knew how so opportunely to meet its own financial emergencies, it is not always easy to share his generous faith in the pre-eminence of piety among its motives. But the portion of the present volume which is likely to be of widest interest is that dealing with the practice of the Inquisition. Here less than elsewhere are manuscript sources the basis. The old printed manuals of procedure find here their use; and in a note (pp. 475-476) Mr. Lea gives a useful bibliography of these. It may be worth while to add that the original impression of Alberghini's *Manuale* is of Palermo, 1642, not of Saragossa, 1671, and that the treatises of Simancas may be found in his collected *Opera* as well as in the separate editions. Relentless as is Mr. Lea's analysis of the cruel unfairness of the Inquisition's methods, he feels constrained to admit their efficacy (p. 482):

The situation of the accused, in fact, was helpless. Standing up alone before the stern admonitions of the trained and pitiless judge; brooding in his cell, cut off from all external communication, during weeks or months of interval between his audiences; apparently forgotten, but living in the constant uncertainty of being at any moment summoned to appear; torturing his mind as to the impression which his utterances might have made, or the deductions drawn from his admis-

sions or denials; balancing between the chances of escape, by persistent assertions of innocence, and those of condemnation as an *impenitente negativo*, and urged by his so-called advocate to confess and throw himself on the mercy of the tribunal—it required an exceptionally resolute temperament to endure the prolonged strain, with the knowledge that the opponent in the deadly game always had in reserve the terrible resource of the torture-chamber.

Yet the picture is not absolutely black. The prisons of the Inquisition, foul though they often were, were at least, thinks Mr. Lea, "less intolerable places of abode than the episcopal and public gaols" (p. 534).

An appendix of documents closes the volume.

GEORGE L. BURR.

Geschichte der Päpste seit dem Ausgang des Mittelalters. Von LUDWIG PASTOR. Vierter Band: *Geschichte der Päpste im Zeitalter der Renaissance und der Glaubensspaltung von der Wahl Leos X. bis zum Tode Klemens' VII. (1513-1534).* Erste Abteilung: *Leo X.* (Freiburg i. B.: Herder. 1906. Pp. xviii, 609.)

SINCE Professor Pastor in 1895 gave us the third volume of his history of the popes, another decade has rounded to the full. He has made good use of it. The new volume is a masterpiece. The flattering reception it has thus far met from scholars, Protestant as well as Catholic, is due, indeed, not wholly to its superiority over its predecessors. The last ten years have seen a notable broadening of the horizon of Protestant historians and critics; and the bitter book of Denifle, so able yet so unfair, must have contributed both to abate their complacency and to deepen their appreciation of an opponent who can be at the same time loyal to his own faith and just to its foes. But there is surely progress, too, in Dr. Pastor's work: a clearness of insight, a ripeness of judgment, a charm of style, which his earlier volumes had not reached.

His characterizations are veritable cabinet-pieces—none more so than that of Leo himself (pp. 350-351):

The outward appearance of the Pope who gave a name to the beauty-drunk age of the high-Renaissance had in itself nothing attractive. Leo X. was of more than middle size, broad-shouldered and very corpulent, yet, as Giovio insists, bloated rather than really strong. His unusually large and clumsy head, which rested on a thick, short neck, was out of all proportion to his other members. His legs, well-formed themselves, were too short for the heavy body. Handsome were only the snow-white, well-kept hands, which the complacent Medicean loved to adorn with costly rings. The unattractiveness of the flabby, fat face was heightened by the purblind, greatly protruding eyes, whose extreme near-sightedness—a family heritage—forced the Pope, despite his early reluctance, to frequent use of a magnifying-glass. . . . But the unpleasant impression of his exterior vanished almost wholly on nearer association. The surpassingly melodious and pleasing voice, the witty and tactful diction, the wholly dignified yet intimately friendly and